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Mission News.

WITH ESPECIAL REFERENCE TO THE WORK OF THE AMERICAN BOARD IN JAPAN.

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General Notes.

The month of April was characterized by unusually rough weather, with very high winds and rains, which largely destroyed the pleasures of the cherry-blossom season. April 18 we had some "tall" wind at Kobe, blowing nine-tenths of a mile a minute.

* * * *

The twenty-eighth annual meeting of the International Missionary Union will be held at Clifton Springs, N.Y., May 31 to Je 6. It is worth a long journey to have the privilege of attendance. Mrs. H. J. Bostwick, formerly of our North China Mission, at Tientsin, is corresponding secretary, at the above address.

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Owing to the serious illness of the Rev. Henry Loomis, Agent of the American Bible Society, the Advisory Committee has askt the Rev. H. W. Swartz to take charge of the agency, for the present. All business communications should be addrest to him, at the Bible House, No. 53 Yamashita Cho, Yokohama.

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Our article on the Kyoto celebrations, deals with merely a few of the externals; in a future issue we hope to have an article touching briefly, of necessity, on the more interesting phase of the doctrinal tenets and the educational and benevolent work of the *Ōtani* sect. The article, "A Buddhist Seventh Centennial," in the May *Japan Evangelist*, is an interesting account of the celebration, at Tokyo, of the *Jōdo* sect. By curtesy of the *Evangelist* we present a picture of it. The illustrations of the Kyoto fêtes are partly from photographs by "our own special artist."

* * * *

Superstitions die hard—in any land. We once knew of a Christian Japanese family, of the educated, well-to-do class in which a mother and child died in childbirth. The child was buried in a separate coffin, and a doll was buried in the coffin with the mother, to avert another death in the family, since when two of a family die simultaneously, a third is sure to die within the year. We wonder if this idea arose originally from the Japanese national predilection for odd numbers. When refreshments are served, and in other relations in life,

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an even number of cakes, oranges, sweets, or what not, is never offered.

* * * *

"There were 26,858 persons suffering from insanity throughout Japan in 1908, and no less than 17,099 of them were males. In fact the number of mad men was nearly twice as great as the number of mad women. For some unexplained reason Kyoto appears to be one of the maddest places in Japan. One out of every 330 citizens of Kyoto is insane, whereas the rate in Tokyo is one out of 1,115. Nagasaki, however, has a striking record here as in the matter of prostitution. Out of every 168 inhabitants of that town there is one mad person. But Fukuoka has the worst record of all, namely, one lunatic to every 60 sane folks."

* * * *

Some statistics, which could not be inserted last time, are:—Kyōai Girls' School, Maebashi, graduates, 30; in sewing, 5; entrance students, 43, present total, 135. Maebashi Kindergarten, graduates, 25, entrance, 14, total, 33. Dōshisha Boy's Academy, entered, 147, total 667; College, entered, 37, total 80; Theol. School, entered, 13, total, 61. Grand total, entered, 197, present number, 808. Girls' School Academy, entered, 41, total, 142; College (domestic science, 5; literature, 5) 10; total (d.s. 9; lit. 8), 17. Grand total, entered, 51, present number, 159. Sōai Kindergarten, entered, 24, total, 55. Imadegawa Kindergarten, entered, 24, total, 55.

* * * *

Some of Japan's large cities are growing rapidly. Returns to Dec. 31, 1910, show that Kobe had 401,932 people, or 14,017 increase during the year. There were 2,090 foreigners belonging to nineteen nationalities, of whom only China, Britain, Germany and the United States have ever had one hundred or more, and this is the order of numerical precedence during the past six years. There has been a general falling off, in each case, from former larger numbers, and a most decided drop in Americans in 1909, but it started in 1906. The latest figures are total Chinese 1,659 (men, 1,328), British 575 (men, 337), German 203 (men, 142), Americans 147 (men, 78). Osaka had, Dec. 31, 1910, 1,239,373, including 1,075 foreigners (94 women), and the increase during the year was only twice and a half that of Kobe, viz., 34,796.

* * * *

The Fifth National Sunday-school Convention was held at Kobe, Apl 22 to 24, representing about four hundred schools of several denominations. Distinguisht foreign guests were Bishop MacDowell, of the M. E. Church, Chicago, and Mr. Frank Llewellyn Brown, of Brooklyn, Commissioner of the World's S.S. Ass'n, who is an expert in Sunday-school work, and who, by his visit to Japan in 1907, gave the necessary impulse for starting the Japan S.S. Ass'n. The recent convention was not as helpful to S.S. workers as such gatherings should be; great attention was given to executive matters and changes. One member of the Union past this criticism: "This Union is failing to utilize a most important element—the women. Not a woman was on its various committees, tho the bulk of S.S. work is done by women. Not a woman was on its three days' program, and yet Kobe has such expert kindergartners as Mrs. Matsumoto (Meth.) and Miss Wakuyama (Cong.), who could give these reverend gentlemen some new ideas about child nature and child nurture." The funds for the support of the Association mainly come from the United States, and, we believe, from a single individual. S.S. work is one of the very most important lines of Christian work in any country, and increasing emphasis should be put on it in Japan. We wish the Association all success.

* * * *

The Japanese well know how to utilize anniversaries and the beautiful spring season. The nation cares nothing for literalness in observation of the exact day, but arranges its fêtes at the most

convenient or desirable season. The Okayama Japanese celebrated the twentieth anniversary of the *Hakuaisha*, six months before time. The great Buddhist celebrations of the *Jōdo* and *Shin* sects were celebrated seven to ten months ahead, because

"Whan that Aprille with his schowres swoote
The drought of Marche hath perced to the roote
Thanne longen folk to gon on pilgrimages,
And palmers for to seeken strannge strondes."

The springtime is the one of joyous beauty and the season when the agricultural population can best spare time for pilgrimages. Therefore the Japanese celebrate a great many of their anniversaries then. There is special activity in Buddhism, just now, and strenuous attempts are made by the Minister of the Home Dep't, in his instructions to the forty-seven governors of prefectures, to revive Shintō. Tōdaiji, containing the great image of Buddha, at Nara, on the 2nd, celebrated before "a vast concourse," the preliminary construction of a new temple, to be like the original, estimated to cost 720,000 *yen*. Work began in Je, 1909, and about 570,000 *yen* has been expended.

* * * *

The following list of books along practical lines of work in Sunday-school, was suggested by Mr. F. L. Brown, without any attempt to be exhaustive, or to cover all those of first importance even.

The Sup't and His Work, by F. L. Brown, Jennings and Graham, 220 W. 4th St., Cincinnatti.
How to Conduct a Sunday-school, by Lawrence (in Japanese).
The Preparation of the Teacher, by Oliver.
The Legion of Honor, by Hammel (in Japanese).
Normal Outlines, by Hurlburt.
Training for Service, by Moninger (in Japanese).
Teaching and Teachers, by Trumbull (in Japanese).
Pastoral Leadership of Sunday-school Forces, by Schauffler.
The Adult Worker and His Work ("complete and full of plans."). Published by the M E. Board of S.S.
The Worker and His Bible. Pub. by M. E. Board.
The Senior Worker and His Work, by E. G. Lewis.
The Girl in Her Teens, by Marg't Slattery.
The Boy and the Church, by E. C. Foster.
Starting to Teach, by E. C. Foster.
Primary Problems, Principles and Practice ("small but very good.").
Angelina Wray has a good book on the Beginners' Dep't.
Miss Kennedy, a specialist on junior work, has a good book on that dep't.
Sunday School Problems, by A. R. Wells.
The Graded Sunday-school, by H. H. Meyer.
The M. E. Board of Sunday-schools publish a series of specialized books for workers in each dep't of the Sunday-school.
Chapters of Blessing, by Henderson, and some of W. W. White's writings on pivotal chapters, are excellent for elementary familiarization of persons with the contents of the Bible.
The Unfolding Life, by Mrs. Lamareaux (in Japanese, good for workers with very young children).

* * * *

High winds are customary every spring in Japan, and the fire record is swollen accordingly. Apl 9 justified the proverb: *Kwaji wa Edo no hana*, fires are the peculiar flowers of Tokyo, when between six and seven thousand buildings were destroyed, including the expensive brothels of the Yoshiwara. The Tokugawa, in 1617, introduced the practice of sequestration and regulation of

lupinars. In 1656 the Yoshiwara now burnt, was establisht. The Japanese government licenses such bagnios, and subjects the business to medical supervision and other strict regulations, believing it better for society to severely segregate this class, rather than permit indiscriminate practice in the midst of many neighborhoods. As in case of the great Osaka fire in 1909, so now there has been an agitation by an influential section of Japanese and foreign society, to have this foul business wholly abolisht. Enthusiastic meetings have been held in Tokyo to this end, and petitions have been sent in to the Minister for Home Affairs. In such cases there are always some who come out flatly in favor of continuance of the system as the better of two gross evils, and they point to the shameful conditions in New York, London, Berlin, and elsewhere, under the prohibitive system. Some physicians, too, are always ready to defend the license system as safer for society. But we have heard physicians say that no medical inspection can possibly insure against contagion, while we regard the shameful conditions in European and American cities not as evils inherent in the prohibitive system, but as due to failure to work it properly, and the remedy for society is not license, but reform in the police department. There can be no disputing that corruption of a considerable class of men is decidedly easier under a licensing system. The ban of society and of the state should be against the business. License removes from the debauchee all fear of arrest and imprisonment, with the disgrace attendant on trial and notices in the papers. License dulls the public sense of moral disapprobation, and lends a cloak of seeming respectability in the eyes of many. The license system in Japan leads a Japanese journal to cry out: "Against slavery and the purchase for immoral purposes, of the young and the weak, we must raise our voice in most emphatic protest," tho the paper approves on scientific grounds, of a proper license system.

The Home Dep't's official returns in Je, 1910, showed 43,549 registered prostitutes in the Empire. Tokyo had 6,575, or one to every 219 inhabitants; Osaka, 5,034, or one to 163; Nagasaki, 2,308, or one to 46.

Personalia

Mr. and Mrs. Geo. Ernest Trueman removed from Tokyo to Nagasaki in Apl, to take the work of the Davises, (Y.M.C.A.), who have gone on furlo.

Rev. Orramel Hinckley Gulick and Mrs. Gulick started, Apl 18, on a four or five days' trip to the "garden island," Kauai, to attend an association meeting.

Private advices report that Miss Louise Hyde DeForest is expected to come out to take charge of the music dep't in the Dōshisha Girls' School, from Sep, on a three years' contract. [Since officially confirmed].

News direct from 303 Westminster Rd., Brooklyn, N.Y., Palm Sunday, says that, on that day, Apl 9, a daughter, Janet Goodwin, was born to Rev. and Mrs. Chas. McLean Warren, of our Mission. "Both mother and child are very well."

Mr. John Merle Davis and family, of the Y.M.C.A., sailed for America, on furlo, by the *Mongolia*, leaving Nagasaki May 4, where he has been very successful in bringing the Y.M.C.A. work up to a much higher standard than it had reacht.

May 3 a very pretty evening wedding occured at the Methodist Church, Kobe, when Mr. Meiju Kuginuki, a member of that church, was united to Miss Shizu Murakami, daughter of Rev. Shunkichi Murakami, our station evangelist, and pastor of Suma Church.

Mr. Geo. Sherwood Eddy, who spent some time as Y.M.C.A. secretary in India, and latterly, in the employ of our Madura Mission, in April reacht the scene of his future labor as Gen'l Y.M.C.A. Sec'y for Asia. May 7 he preacht at Kobe Union Church.

Miss C. Elizabeth Hart, of the Canadian Methodist Mission, Nagano, and one of our MISSION NEWS family, recently paid a brief visit to Miss Griswold, at Maebashi. Miss Hart expects to start on her furlo, in the early part of summer. She is one of the most useful of all lady missionaries in the Empire.

Rev. Fred'k P. Beach, who past thru Kobe in mid-December, for entrance on service in our Foochow Mission, tho a mere infant in the ranks, yet has made splendid progress for such brief time, as evidenced by the fact of his engagement to Miss Ruth P. Ward. It generally takes us a *little* longer to learn how to do it in Japan.

We are grateful to Rev. Alfred T. Howard, D.D., of the United Brethren in Christ Mission, Tokyo, for his article on the Sunday-school Convention, which was prepared under trying circumstances, in the midst of a great press of duties. Dr. Howard has been a director, and the treasurer of the Association from the start, if we err not.

Miss Florence H. Forbes, of San Francisco, in her journey around the world, *via* Europe, reacht Japan in April, and entered, May 2, upon regular work till summer, at Kobe College. There had been correspondence about it before she left America, and it is hoped she may be persuaded to remain longer than the temporary period now in mind.

Miss Taft, referred to in our last issue, graduated at Wellesley in 1909, and traveled the following year among the girls' colleges of the East. "I am planning to help organize Y.W.C.A. work in No. China. We may start in Tientsin, but we expect to organize in Peking, also; that was my birth-place, you know, and it seems highly fitting for me to go back to it." Her father is now traveling in the interest of the laymen's movement in Eastern U.S., but hopes to return to China.

Rev. Geo. Henry Hubbard, member of our Foochow Mission, since his graduation at Yale Divinity School in 1884, called on his friends at Kobe, Apl 16, in passing homeward on the *Manchuria*. He is interested in C.E. work, and exhibited some Chinese society banners, including one to be presented to the International C.E. Convention, at Atlantic City, in July. Mr. Hubbard's home is at West Haven, Conn., but his family has been living at Oberlin, O., where several of the children have been at school.

In the *Greeting*, of Auburndale, Mass., we find: "The Japanese choir from our church, under the able direction of Rev. George Allchin, was visited at the last rehearsal, by Rev. W. W. Sleeper, the general manager of all the foreign choirs for 'The World in Boston,' and he writes: 'Yours is the best one so far'" Mr. Allchin writes that he has been busy arranging the Japanese section of America's "First Great Missionary Exposition, the World in Boston," at Mechanics Building, Apl 24 to May 20.

Our readers have been saddened at the very serious illness, with the same trouble as Dr. DeForest's, of Rev. Henry Loomis, the most efficient agent, for many years, of the American Bible Society, at Yokohama. In addition to his great efficiency in that capacity, he has always been of great spiritual influence in many indirect and special ways, which his great enthusiasm for Christ has discovered. One important way has been his constant use of stimulating and striking Christian incidents out of present day experience. He has printed these and distributed them widely. We trust that he will be restored to health and work again.

Miss Florence Maria Gordon, who entered the employ of our Mission, March 21, 1906, after five years of faithful and most efficient work at Kobe College, sailed for home, on the *Tamba Maru*, from Kobe, May 6, taking one of her pupils, Miss Chiyo Sasaki, who goes to enjoy the Kobe College scholarship at Mills College. Miss Gordon is a graduate of the University of California, and if they have any more like her, we

bid them send them along, for Miss Gordon has given special satisfaction, and her place is waiting for her to fill again, after a good rest and visit over there. Her address is: Davis, Calif., where her home is. Let everybody write her, and make her homesick to get back here!

Some of our readers who knew Mr. and Mrs. Warren Burnham Craw, while they resided at Kobe, will be glad to know that they are still at Honolulu, and that Mrs. Craw's health has gradually improved, tho she is far from strong. Their daughter, Joan, now twenty months old, keeps them busy—even MISSON NEWS is somewhat neglected on her account! For her parents belong to our family of readers. They have "turned Methodists" from good Congregationalists, but for reasons that we all approve—the big Central Union didn't need them as much as the Methodist seemed to. Moreover, the Central Union gave about three-fourths of the money for the new church recently built by the Methodists. There's broad-mindedness for you!

The *Kobe Herald*, May 2, had the following:—"We regret to learn that the Rev. Dr. J. DeForest, one of the veteran missionaries in this country, reference to whose health was made in a recent issue, had a relapse which caused considerable anxiety for several days. But, the *Japan Mail* reports, he succeeded in pulling himself together again sufficiently to allow of his removal from Sendai to the Tsukiji Hospital on the night of April 28. The long train journey was taken in a lying posture and Dr. Swartz accompanied Mrs. and Miss DeForest, to look after the patient on the way. The complaint Dr. De Forest is suffering from is the hardening of the arteries of the heart." Before our last issue was out of press Dr. De Forest had a relapse, and Miss DeForest left Kobe Apl 14, to be with him; she returned to Kobe the morning of May 2, but that evening she was summoned to Tokyo by telegram. [When the above came back on the galley-proof, Dr. De Forest had quietly past away, about 4.30 p.m., on the 8th; the remains were cremated, and the ashes taken to Sendai, where there was a very large attendance at the funeral, on the 11th. Many telegrams and letters were received. In a future issue we hope to have suitable notice and an account of the obsequies.]

Mr. Frank Llewellyn Brown was a successful N.Y. banker, as his brother still is. In early manhood, when a successful career was assured him, and when ambition runs high in men, he definitely decided to sacrifce his entire business career, and devote himself exclusively to Sunday-school work. He gives his entire time, except a large amount which he devotes to general Sunday-school interests, to his own Sunday-school, the Bushwick Avenue M. E. Bible School, of which he has been superintendent for twenty-five years, and which he has seen grow from eighty at its first session in 1886, to 3,741 on Dec. 31 last—the largest school in the denomination, and, perhaps, in the entire world. It is highly organized with senior dep't (1,262), intermediate, (298), junior (445), primary (570), kindergarten (214), home dep't (400), cradle roll (300), officers and teachers (252). Mr. Brown receives no salary, but lives on his own income. The germ of this consecration was implanted by a lady, whose "eloquent plea that something be done for the many who were drifting away from Christ, caught my imagination and became God's message to my life.....It has been my privilege to set at work over 750 teachers and helpers."

Miss Mary Warner Crowell writes of the passing of her father, Prof. Edward Payson Crowell, D.D., Mch 25, at the age of eighty. Amherst men who studied Latin between 1858 and 1888 or later, will have many grateful memories awakened by his death. He was the oldest member of the faculty. His sad experience in losing the sight of both eyes, in 1888, thru inflammation resulting from protracted study, naturally exci-

ted the deepest sympathy, and called out the affection of his old pupils and friends. After half a century's service, he retired from the faculty in 1908, on a Carnegie pension. We can not refrain from a personal reference. We attended commencement in 1907, and took special pains to call at Prof. Crowell's home; after possibly ten minutes of pleasant conversation, without getting below the surface, we deemed it fitting, out of consideration for him, who must have many callers at such a time, to withdraw, and started to do so, but our old teacher urged us to remain—with such a manifest sincerity, that our scruples were disarmed, and we had a long talk about several topics, in which we did get beneath the surface, and we came away with our heart warmed to a degree which has never cooled since. We have been proud to count him one of our MISSION NEWS family.

Miss Searle has been visiting Mrs. Emily Brown Harkness, at Santa Cruz, R.F.D. 552, Calif., and expects to be able to return to Japan in August. She was Mrs. Harkness's teacher at Carlton College, and later they were associates at Kobe College, where Mrs. Harkness was principal from her arrival, Nov. 20, 1882 till her final departure, because of serious ill-health, Dec. 30, 1899. At Santa Cruz she is most active in church life, and is a great spiritual force in the community. The Harkness "home is very attractive, on the bank of a creek; from the broad side-porch on which I take my morning nap, I look down fifty feet to the stream, muddy because of recent rains. Distant not over ten minutes' walk, over the roof of Capitola Hotel, which, a few days ago, was full of delegates attending the Y.W.C.A. conference, I see the Pacific Ocean. In the foreground are a green field of oats and a magnificent live-oak. Several fine live-oaks and two or three cedars of Lebanon, very rare in the U.S., are on the bank of the stream. Mrs. Harkness has a fine flower garden. Even now (Apl 11) verbenas, carnations, fuchias, double blue and white violets, forget-me-nots and callas are blossoming abundantly, and roses have begun to come out. I suppose there will be no rain after this month, till fall. We are only ten minutes' walk from the trolley to Santa Cruz, four miles away, and about three hours by rail from San Francisco." Miss Searle also writes of pleasant calls from Mrs. Salvage, Miss Gouldy, Miss Harwood, Mrs. Fred Curtis (Presb., Chosen), Mrs. Gorbold (Presb., Kyoto), and Miss Case, while at Los Angeles, and of a "visit with Miss Case and her mother, in their cosy home." She saw Miss Parmelee, at Claremont, and, as others before have done, remarks upon how well Miss Parmelee seemed.

Dormitory Life in Kobe College.

A room-family in the Kobe College dormitory is built on the principle of the Three Bears. First there is a Great Big Bear, and she is the room-mother, generally a student in the college department. Then there is a Little Wee Bear from one of the lowest classes. When we come to the Middle-sized Bear, however, we improve on the original, for there are generally two, and sometimes three, of this grade, in one of our families.

The families are made up every April, and except for such vicissitudes as will occur even in the best-regulated of households—such as illness, marriage, financial failure, and even, alas, incompatibility of temper—remain the same throughout the school year. So, one evening in March, the families got together, and gave each other the benefit of their year's experience. It was the Little Wee Bear of one room, that spoke up first:

"I think the word that shows the character of our room best must be Peace. We all get along so very well; and we try to remember that Christ said He did not come to be ministered unto, but to minister; perhaps that is why our room is so peaceful."

And next a Great Big Bear spoke up: "When we started the year we made several resolutions; one was that we would tell each other our faults frankly, and not criticize each other behind our backs; and we decided to talk English together. It was so hard to keep to English, though, that we had to institute a fine for talking in Japanese. Sometimes we couldn't help using Japanese, and the fines were hard to collect, too; we had to give it up."

"We haven't tried to talk English," said another Big Bear, "but there are three habits that we have succeeded in fixing on ourselves; one is, we leave our sandals at the door, in a neat, straight line (and you know, girls, it's just as easy to leave them that way as any other, if you once get into the habit); and another is, we leave all our windows open at night, to let the fresh air in; and the third is, when we get up in the morning, the first one to go to the wash-room gets out the basins for all of us, when she gets out her own; this saves the noise of opening and shutting the closet doors every time one goes for her basin; and just at that time in the morning, when many of the girls are reading their Bibles and offering their morning prayer, it is worth while to be as quiet as one can."

"We don't do anything remarkable when we get up in the morning," says another spokesman, "but when we go to bed at night, how we do love to talk after the lights are out! We don't see much of each other during the day, scattered over the campus from Music Hall to the Academy Building. But when we finally get together at night, we find so many helpful and interesting things to talk about, that it seems a pity to leave them unsaid; and Mrs. Kokumai has to rap on the wall sometimes to remind us that it's time to go to sleep."

"We live next door to a teacher, too"—it was a little Bear that spoke now—"and so we have made a special point of going to her door every evening to say 'Good-night!' It makes us feel more home-like to have some one to say it to."

"You won't find a room on the campus more home-like than ours," said a Middle-sized Bear, with pardonable arrogance. "We are perfectly free, and don't mind telling each other anything we think of. Our room-mother is away in the Science Laboratory so much, perhaps I've let the younger ones run wild a bit—but liberty is good for bears, isn't it?"

"On that principle one of us turned into a fearful ghost in the closet, one day, and you should have seen how frightened we were until we found out the joke and had a good laugh over it. Did you ask if we had ever had a quarrel? No; it might be interesting to tell about if we had, but our room has never had one."

"And don't you find," said a younger Middle-sized Bear, "that one of the best things in our whole dormitory life is the Sunday evening room-meeting, when each roomful gets together for its confidential talk and prayer-meeting? We have splendid times together then. And we as a room have brought a verse that we have especially chosen for to-night's meeting. If we may, we will now say it together: 'Study to show thyself approved unto God, a workman that needeth not to be ashamed.'"

And then we all blessed God, who setteth the solitary in families, for the mutual help and inspiration of our dormitory life.

(Miss) Charlotte DeForest.

Old Scenes Revisited—Tottori.

From the night of March thirtieth to the morning of April twelfth I was touring among the well-loved scenes of Tottori province and Tajima. Of the emotions of the trip I can say little—of the old friends newly become brethren of the faith, whom I met for the first time since the great change, of the little children grown to fine lads and lassies, of the midnight callers, the tales

of bereavement, struggles with temptation, or rich blessing that had been waiting the telling.

Of the impressions none was more startling than the ease and speed with which Tottori can be reached, with good luck—and the real inaccessibility of the field, even to-day, when engagements ahead prevent waiting for luck. The latter was illustrated by the thirty-five miles in extortionate *jinrikishas*, and the ten miles where even they could not be had, of the trip over; the former, by the seventeen hours' trip back from Tottori to Kyoto. The poorer means of communication has its compensations; for there are numerous individuals, and even villages, with waiting ears which the railroad tends to cut out.

At Yumura, Mr. Bennett, from Tottori, and Mr. Takata, from Hamazaka, met my son Gordon and me. We preached in the three towns, Yumura, Moroyose, and Hamazaka, successive nights. To see serious listeners and even Christians, in the last two towns, gave one, who remembered how violent and rough they were on our first attempts, a novel sensation.

Yumura has made less visible progress. We hope and believe that the little band of Christians there has done something to better the terrible environment of a hotspring bath, but are sad to learn that few of them have escaped contamination in return. Dr. Takayaki, from three miles away, has persisted in his Sunday-school, and there have been a number of conversions by that means,—all, however, gone elsewhere.

Tottori and Kurayoshi have made greater advance. Mr. Warren is away on furlough. He has made himself a name, among other things, by his successful teaching in the middle school. Mr. and Mrs. Bennett are thoroughly in the life of the community, and much beloved. It was a joy to see them so happy in their chosen field.

It was interesting, Sunday morning, to have, at the organ, a teacher from the same normal school, which forbade teachers and pupils to enter the church, but a few years ago, and to have the service conducted by an earnest brother, who, until two years ago, had resisted Christian influences for twenty years.

When Mr. Shiraishi took me to Aoya, it was delightful to find about thirty earnest listeners, besides the two or three Christians, in spite of a popular and cheap show but a few doors off.

In Kurayoshi, in my day, Christianity had had a boom and a collapse, and was for years in such ill repute that almost the only Christian left, asked us to withdraw, it was "so hopeless." Now there are enough Christians to have definite ideas on a church building, and, besides them, we had crowded and quiet congregations, two nights running, and a fine meeting for school-boys, in the afternoon. The success there makes one long for the means to cultivate the other towns where seed was sown between 1890 and 1904.

In Muraoka one Christian has moved away, and two have died, but one remains, and her relatives have ceased to persecute her, while her son, formerly on their side, says, "I really wish they would visit us once in a while." From Aigo, in the hills, comes a letter: "No one, these days, teaches me." From Haruki a Christian writes. At Tomare an old man boards our compartment to ride to the next station. After gazing at Mr. Bennett and me he bursts out: "You used to preach in our town. Is any one teaching in Tottori now you have left? We could not gainsay your preaching. I want to hear some more." From another village: "I am the only Christian to represent Him in my village, can't you send us some aid?" There must be fruits of Kawasaki and Miss Endo's Sunday-school, if there were money and time to hunt them up.

The splendid work being done calls for better support or there is much waste.

SAMUEL C. BARTLETT.

Joshu Gleanings.

The Kyo-ai Girls' School graduated thirty-six in March, thirty from the regular course, six in sewing. Of these, ten are baptized Christians, three others would have been, but for objection on the part of parents or guardians. The new term opens with a larger roll than last year—forty-five new pupils, total enrollment about one hundred thirty. The dormitory is stretched to its utmost capacity, about seventy-five, till we wonder where they stow them all. An experienced new matron, for some years in the Friends' School, in Tokyo, and one new lady teacher, from the Woman's University, places the faculty and administration on a better basis than for some time past. Last year the school appeared to suffer somewhat from the opening of the new city Girls' High School, but this year there are plenty of pupils for both.

The Pedley School of three pupils, neither increases nor diminishes in number.

One class of very interesting young men was kept up thru the winter. They were all graduates in last year's class of the middle school, preparing for different higher schools and colleges. One hour of English dictation was followed, at the request of the young men, by a Bible class, taking up the "Sermon on the Mount." All are scattered now.

Just about a year ago a young men's society was organized from among the students of different schools, meeting monthly, Sunday afternoons, at the church. A young lawyer in town, a university graduate, has done much to help it along. But his efforts are not limited to that. He is superintendent of the Sunday-school, often preaches at the chapel, in the Northern part of the city, and occasionally helps out the pastor or missionary, in the out-station work.

The Annual Rally of the women's societies of the seven churches of Joshu, took place this year at Hara-Ichi, two miles off the line of the railroad, but nearly a hundred women assembled. A prayer meeting and reports of the local societies filled the morning, a box luncheon at noon, and an address by the famous writer and lecturer, Mr. Tenrai Sumiya, in the afternoon, made a full day. Because of some nervous disorder, Mr. Sumiya is so deaf that it is impossible to carry on any conversation with him, except by the use of an ear-trumpet into which the speaker must talk. He lives in a silent world, surrounded by a wonderful library of English poetry and philosophy, from which he emerges occasionally with some new book for the world. One of his comparatively recent ones is his work on Dante. He might be called the sage of Joshu.

The Fujioka church, which was obliged to give up its pastor after the floods last summer, has been supplied since by the missionary, or Maebashi church pastor. Now it is rejoicing in a new young pastor, and with a little financial help from the station, they are taking up their burdens with courage, and will soon be able to return to their state of independence, interrupted by last summer's floods.

The Maebashi church maintains a high level of pulpit and pastoral excellence. At the last communion seven men were received into the church. The Sunday evening meetings, which were reduced almost to the vanishing point, a year ago, are now well attended, by an increasing number of young and middle-aged men. At the morning services, too, many new faces are seen, as well as old ones, who, for some reason, had lost the church-going habit. The church is united, active, hopeful.

The one man-missionary in Joshu, has been cultivating other people's vineyards, since March first, from Hyuga to Niigata, so the station has been left, most of the time, in the hands of the feminine contingent.

Since the middle of March, Miss Matthew, of the Tokyo Y.W.C.A., has found a linguistic refuge in Maebashi. She is a fine addition to any community, and we hope she will need to study Japanese for a long time to come.

A Plymouth Brother, a foreigner, has recently settled in Shibukawa, ten miles away, on the electric tramline. It is a small town, and already there are both *Kumi-ai* and Episcopalian Christians in the place.

Mt. Asama made disturbance enough in December and January to satisfy the people of this vicinity, but on May 8 came the severest eruption yet.

(Mrs.) Martha Clark Pedley.

Co-ordination.

One great desideratum for the speedy evangelization of the Hakkaidō, is a perfect co-ordination of the forces at work. I say co-ordination advisedly. We need such an adjustment amongst us as shall focus every least bit of Christian energy upon the one purpose in hand. We used to say "comity." But the other word has a better smack. Comity seems to allow each man, or mission, or communion, to appropriate to itself all the territory possible, without poaching on the preserves of a neighbor. Co-ordination looks toward such a directing of every Christian force as shall constitute the strongest witnessing in the eyes of the non-Christian community—as shall make the strongest impact upon the hard wall of sin.

A decade ago, through the initiative of Rev. Walter Andrews, C.M.S. (now the Right Reverend Bishop of Hokkaidō), was held a conference of all Protestant workers, male and female, Japanese and European, of every communion in the island. At that time the missionaries agreed among themselves, to certain principles of comity to avoid the overlapping of effort, such, for a single example, as that no Mission should begin operations in a place of less than five thousand inhabitants, where another body is already at work, at least, without consultation with the earlier occupant. These principles have been more or less effective and fruitful through a decade. But they seem to-day rather negative than positive, more like the law than the gospel.

A few months ago the Pastors' Association (*Bokushi Kwai*) of Sapporo, addressed to the Christian community, an open letter, setting forth the need and advantages of a federation of all Christian forces. This letter used the word (*gōdō* 合同, which by itself might perhaps better be translated) union. But the discussion showed the real meaning to be federation or co-operation, perhaps co-ordination rather than organic union. Its most ardent advocate, moreover, repeatedly stated in public that the purpose was such an economical adjustment of Christian forces in evangelistic and other Christian effort, as should most speedily bring the city and the whole island to a knowledge of Christ. Such an adjustment, it was further happily urged, would in itself constitute a powerful witness to the Truth, by its exhibition of Christian harmony and fellowship and love.

But practicing is always more effective than preaching. Better than the agreement of missionaries a decade ago, better than the formal appeal of the pastors of Sapporo a few months ago, has been the consistent, practical fellowship and co-operation of the six churches of Sapporo City, through a period of years. These churches have habitually met together for prayer and conference once a month. They have observed the week of prayer in January, by union meetings, sometimes followed for a week or longer, by special evangelistic meetings. They have united, on many special occasions, for benevolent work, for the relief of sufferers by flood or fire in distant places, for purely social intercourse, for welcoming guests and Christian workers from abroad, and for local evangelistic campaigns. Was it Horace Greely who said, "The way to resume specie payment is to *resume*." Without doubt the way to co-ordinate is to *co-ordinate*, and the way to unite is to *unite*. For what has been done amongst us to realize the oneness for which Christ prayed, we give thanks. And we press

on to realize that oneness in all the fulness for which the Savior longed.

GEORGE M. ROWLAND.

A Letter from Kyoto.

My dear Editors:—It is not often that the opportunity is given me to say a word in the columns of MISSION NEWS, but with the beauties of Kyoto on every hand, it is hard to refrain. To be sure, the streets of the city are in a state of upheaval in nearly every quarter, but when the time comes that we can have gas as well as electric lights in our houses, when we can pay for city water according to the number of faucets in the house, and when we can take the trolley car at the door for either the Imperial University or the Zoo, then these present day annoyances of traffic will have been forgotten, and we can enjoy the odors of the cherry blossoms, and the pinkness of the peach-trees, and the wonders of beauty and fragrance everywhere, without a care to bring us back to earth.

It would be hard to say how many pilgrims have been enjoying these spring days, and drinking in the sights of the old capital of the Empire. Thousands and thousands from all over the country have been here visiting the temples, and adding their widow's mites to swell the treasury of the Buddhists. Imagine such crowds, standing for hours, that when the gates are opened, the foremost ones are trampled under foot, and such offerings that they must be swept up with brooms. Nor is it just one temple or one sect which receives all this wealth or draws these vast crowds. Day after day these meetings go on, first in one part of the city and then in another. Delegates come and go till nearly every priest throughout the Empire has visited this city, and imbibed wisdom from the fountain-head, and many and many a layman has done the same. The magnitude of the undertaking, the vastness of the throngs, the splendor and beauty of the temple gateways, the robes of the priests, and the abundance of the offerings, all fill us with admiration for an undertaking well managed.

Grandeur and strength appeal to all, but yet we know that God can appear in the still small voice, and that the tiniest bud may speak more plainly of God's love than wealth and power of man. So we can believe that the simple English service held on Easter Sunday, with its flowers, its children's voices in song, its message of life beyond death, and its reminders of beautiful truths in song and praise, all have power to make life richer and lead nearer to God.

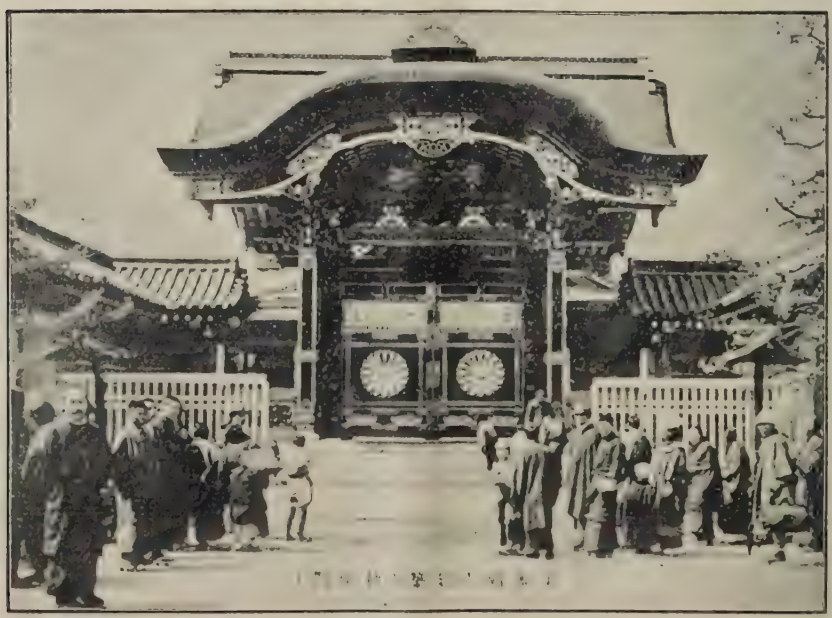
And so we come back to the flowers and blossoms again, not only because they are so beautiful just now, but because of the hope they hold out to us all. We in Kyoto, who have seen some tree, till now so still and lifeless, changing and putting on a new freshness, unfolding a bud here and another there, who have seen these buds grow and grow until some bright morning the whole tree is all arrayed in a charm and glory not to be gainsaid, we here are watching the children in our midst in the same way. Nineteen little ones, —some not yet in the bud stage, others giving promise of many Christian virtues, some needing much pruning, others firm support and still others more room to grow in—how we watch them and try to train them as a worthy husbandman should. Yes, the children are fascinating, more so than the trees, and we can only hope they will grow up to be as beautiful as the trees about them, and worthy successors of the circle of children which has already gone from here.

What a help it is to the worthy husbandman to have expert advice given him on the cultivation of his vines. Just such advice was given at the Wednesday evening prayer meeting, by Bishop McDowell, of Chicago—a most helpful talk on the Methods of Jesus. He said that a study of the life of Christ, looking for Methods of Activity,

An Arch of Welcome to Pilgrims, Near Shichijo Station.

CHION-IN. Two Ryubusa are Seen—One at the Corner of the Temple—One with its Dragon-Head Rising Above the Temple-Roof. Brocade Curtains Hang Along the End of the Temple.

A Small Fraction of the Crowd at East Hongwanji on a Great Day of the Fête. A Large, Decorated Drum is Seen in the Shed.



The Chokushi or Kiku-no-Mon, Chrysanthemum Gate, in Front of the Dai Shinden, East Hongwanji.

would be rather disappointing, as the facts are so meagre. Careful study does not reveal how much time Jesus spent in study, in visiting the sick, in pastoral work, what methods he used in teaching, whether he prepared his prayers beforehand, etc. But when we look for Christ's Methods of Life, the Gospels are very luminous. He was the Son of God, and, at every point, showed the Divine life. A watch, for example, is expected to do one thing, and one thing only, and it must do it fairly well, but even in the discharge of its duty it runs down, and must have its power renewed, to even do the one thing expected of it. Christ found the need in his own life, of refreshing and renewing his power, by prayer to God, if he would constantly live up to the same full measure of life as the Son of God. If we as Christians, would maintain even our present degree of usefulness, or would grow into a greater power, we must follow Christ's example, must take time to refresh ourselves by communion with the Father, whose children we all are. Like Christ, we must refrain from yielding to temptation, in every instance; like Christ, we must ennoble our lives by the constant thought that we are sons of God. Isn't that an inspiration for the steward of the King? Isn't that a seed of Christ-living, which is worth while planting, not only in the hearts of nineteen children here in Kyoto, but in every child garden everywhere?

The growing buds and blossoms of the trees are wonderful, the growth of a great city, and of a great movement, are wonderful, too, but more marvellous is the unfolding of the child-life, and the silent growth of the Christian life in the heart of a child of God.

(Mrs.) Mary Ward Dunning.

Great Buddhist Anniversaries.

During March and April Buddhist devotees poured into Kyoto by hundreds of thousands. A temporary station of extensive proportions, was constructed exclusively for handling the crowds. Train after train, of about twenty-five third-class cars packt, daily ran in and out, while regular trains and station were congested. The city erected arches bearing the legend: "Welcome." Under these, pilgrim bands, marshalled by leaders with flags, each person's breast tagged with his address, marcht to the temples. Flags floated aloft, bearing the symbol of the temple; or from tall staffs the five colors of Buddhism, writhed in the wind, like great serpents. Miles of streets were decorated with festal lanterns and sprigs of pine at every house; throngs streamed thru spacious temple enclosures; the imposing oriental cathedrals were deckt along the eaves with brocade curtains, figured with peony pattern, and of equal breadths of different colors. In the yards were tall standards, *ryūbusa*, capt by dragons' heads, from which hung brass plates of open work with images, below which streamed vari-colored tassels, at whose tips, as they swayed in the wind, jingled bells. There was a theatrical stage, flankt by huge, decorated drums, their abundant carving gaudy with colors; the drums were used as part of the orchestra for the *bugaku*, mimic dance, held on certain days. In a temporary shed musicians made weird music. The dancers' "dresses were gorgeous in the extreme," with long brocade train; they mounted the stage with measured step; now one alone, now two, danced; often they wore masks representing animals or imaginary creatures.

The daily visitors were estimated by tens of thousands, and large religious services were held day and night. On April 19, 23 and 28, a long procession past from East Hongwanji thru a part of the city. The abbot, several hundred priests, and a multitude of the faithful, made a scene resplendent with oriental color. At this temple, within two minutes, we spoke with a member of a company from Kyushu; with one of five hundred from Gifu; with one of fifty from the Noto

peninsula; with yet another of a band from Niigata; while one hailed from Hokkaidō. Many visitors—predominantly of the lower classes, largely countrymen and aged people—had hoarded their funds for long, to bring as a freewill offering; striking instances of relatively large gifts, were not rare. It was the time of their lives for many, whose eyes were dazzled by a magnificence, the vision of which they will never lose while life lasts. At Chion-in five hundred priests filed out of service; the abbot paused on the threshold for prayer, in which prostrate believers outside, joined; he repeated the *nembutsu* (glory to Amida) ten times, with alternating responses by the people; then the brilliantly clad procession, of many orders, past out. The pomp and significance of the scene was impressive. Of East Hongwanji Prof. Chamberlain says: "This magnificent temple, dazzling in its simple splendor, well merits a visit." Within the *Hondō* is enshrined the image of Amida; the sacred place is screened by great folding doors, heavily coated with gold lacquer; inside, between the giant pillars, are rich, gilded altars; the great doors were opened often to invite the worship of throngs, who knelt far away without the rail separating them from any near approach to even the doors of the penetralia. The elegance and beauty of the appointments were in harmony with the grandeur of the architecture.

Of the new buildings most conspicuous were the great gates. On the north is the very beautiful *Kikunomon* (Chrysanthemum Gate), forty feet high, with a gold-lacquered, imperial chrysanthe-

SEPTICENTENNIAL OF HŌNEN'S DEATH, AT ZŌJŌJI, MAIN TEMPLE OF JŌDO BUDDHISTS, TOKYO, APL 9–15.

num, "five feet in diameter," embossed on the main panel of each fold of the gate, with background of shining black enamel lacquer; each chrysanthemum is said to have cost a thousand *yen*. Many other features repay a long study. A member of the temple staff, who conducted us thru the new buildings, said this gate was the gift of a Nagoya man, where it was made in two and a half years, at a cost of 150,000 *yen*. Only distinguished personages are admitted thru it. Next comes the imposing, two-storied *Daishidō* gate leading to Founder's Hall, where the image of Shinran is enshrined. The southern is the *Hondō* or *Amidadō* gate, in front of the Hall where Amida, the chief object of the sect's worship, is located. But space forbids a description of these gates.

The occasion of all the ceremonies thru these months, was the seventh centenary of the death of Hōnen, founder of *Jōdo*, observed at Chion-in, and the six hundred and fiftieth anniversary, at West and East Hongwanji, of that of Shinran, founder of *Shin*,—sects "weighty and numerous, comprising between them more than half the Buddhist believers in this country."

ARTHUR W. STANFORD.

Who is Who and What is What in the Japanese Sunday-school.

We propose to state a few only of the most important features of the Fifth National Sunday-school Association Convention.

Altho the interest of the Japanese members did not center, this year, so much in the lectures, as in proposed constitutional changes, there were, however, a number of well prepared, earnest addresses. The opening one by the chairman, Rev. H. Kozaki, on the importance of recognizing the present Sunday-schools as the strong foundation of the future church, was well stated and exceedingly well illustrated.

Listening to Mr. Frank Brown on the "Merits of the Graded System," was one of those tantalizing experiences when one sits for just an hour or two in the presence of a man who is the master of his subject, and could speak interestingly and helpfully for a half day on any one of the points in a long outline. Tho the time was all too short for Mr. Brown's lecture, one did feel, at the close, that, in the graded school, the teacher was coming decidedly nearer the practical solution of his task, and the inspiration among that great body of teachers must have been very general, to make the Sunday-schools in Japan conform, in some measure, to the model presented by this master of tested and effective Sunday-school methods.

Rev. Naomi Tamura was there, and, of course, heard from—particularly in two notable addresses, each an hour [Isn't this a mistake for 'two hours'?—EDS.] and a half in length. Those who know Mr. Tamura can well understand how effectually he thrust forward his scouts, brought up his right wing, left wing, and center, manœvered his artillery, cavalry, infantry, sappers, Red Cross, and aero corps, preparatory to the grand charge, on not only every Sunday-school problem that showed its positively hostile head above the horizon, but also on many another that had enrolled itself as a mere passive resister, and supposed itself immune from attack. However, a man would be very foolish, indeed, to remember only the sweeping criticisms Mr. Tamura frequently indulges in, and not be informed by his message, and inspired by his broad familiarity with the whole range of modern literature on the religious psychology of youth.

It was no ordinary pleasure to have the opportunity of listening to Bishop McDowell, of Chicago, whose influence extends in so many directions, quite outside the limits of his own church. His sermon on Psalms 27 : 1, and his lecture, will be long remembered by

many, because they seemed to grow so easily and naturally from the Bishop's life of rich service. Ecclesiastical airs are not prominent, in this instance, and one delights rather in sharing the experience of an approachable and loyable Christian gentleman.

The great rally on Sunday afternoon, in which thirteen hundred children participated, was easily the most impressive feature of the convention. Those hundreds of children, strangers to each other, tho never having practiced together, yet sturdily followed their leader throughout the song service. One felt inclined to shout: "Hurrah for Miss Howe!" and: "Hurrah for the Kobe teachers, and a tiger for the children of Kobe!!" Much more ought to be said about other persons, notably Prof. Takashima, who participated in the speaking and contributed to its success.

NEW Y.M.C.A. DORMITORY, KOBE, OPENED JAN. 30, 1911, WHERE SOME OF THE S.S. CONVENTION COMMITTEES MET, APL 22-24.

This year the estimated income is: Mr. Heintz's gift thru the World's Association, 2,000 *yen* (approximately); *bukwai*, 950 *yen* (the method of collection to be determined by the officers of each *bukwai*); 650 *yen*, royalty from sales of literature; 450 *yen* from Federated Missions; 20 *yen*, collected at the children's rally.

Mr. Kozaki was continued President and Mr. Tamura, as Chairman of the Literature Committee. The five directors living in Tokyo, are to perform the duties of the former executive committee. The General Secretary is to be dispensed with, and the twelve directors are to act as organizers and promoters. It can readily be seen that this is quite a departure from the former centralized plan, and, while every one interested in the movement, most earnestly desires the success of this plan, if this is the best arrangement, yet one can not help wondering whether the organization has yet taken the form best adapted to the conditions in Japan. However, there is no reason for anxiety. If the method is not the fittest, we may be sure the Japanese will not allow it to survive.

ALFRED T. HOWARD.

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